



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## NOTES AND QUERIES.

POLYNESIAN FIRE-WALKERS. — (Vol. xiv. p. 61.) The most competent of all descriptions of the performances of Papa Ita, the famous Tahitian "fire-walker," is that of Professor S. P. Langley of the Smithsonian Institution, whose report appears in "Nature" (London) for August 22, 1901, and is reprinted in the "Journal of the Society for Psychical Research" (vol. x. pp. 116-121) for October, 1901. The notes taken by Professor Langley as an eye-witness of the "fire-walk" on July 17, 1901, and his subsequent examination of the stones and of one stone in particular as to porosity, non-conductibility, etc., leave no doubt concerning the correctness of his conclusion: "It was a sight well worth seeing. It was a most clever and interesting piece of savage magic, but from the evidence I have just given I am obliged to say (almost regretfully) that it was not a miracle." A touch of the shamanistic *esprit de corps* is seen in the reply of Papa Ita: "A gentleman present asked Papa Ita why he did not give an exhibit that would be convincing by placing his foot, even for a few seconds, between two of the red-hot stones which could be seen glowing at the bottom of the pile, to which Papa Ita replied with dignity, 'My fathers did not tell me to do it that way.'"

FILIPINO MEDICAL FOLK-LORE. — The article of Dr. P. F. Harvey, on "Native Medical Practice in the Philippines," published in the "New York Medical Journal" (vol. lxxiv. pp. 203-212), contains some interesting items of folk-lore. Of the Moros the author observes: "Among the Moros generally there is no surgery, and absolutely no rational practice of medicine. The latter is simply a species of shamanism, which is observed among most primitive races, by whom it is believed that spiritual or supernatural powers both good and evil, occupying the earth and surrounding space, cause all things to happen. They are firm believers in incantations, charms, and witchcraft. Their preventive medicine consists in wearing an amulet which is purchased from a *pandita* or priest. The latter reads a prayer from the Koran and writes it down upon paper, parchment, silver, copper, or lead; this he wraps in many layers of paper, and finally sews into a muslin cover colored with saffron, and made with long tapering extremities, with a noose at one end; this is fastened about the waist or other part of the body by the owner, and, while so worn, is supposed to protect against sickness and evil. The panditas ask different prices for these charms, alleging that the higher priced ones are the most potent. The Moro name for this article is *aguimat*, and it is known as *anting-anting* among the Filipinos, who also believe in its efficacy, but whose belief in the Christian religion causes them to reject the idea that there is any virtue in the Koran; so that among them a peculiar stone or pebble is used, one of peculiar shape, color, or markings, which is likewise sewed into a piece of muslin long enough to be tied around the body and so worn as an amulet."

Customs similar to those of the Moros obtain among the Tirurayes, who

inhabit the country about the town of Tamontaca (near Cottabatto), Mindanao. Concerning these people the author informs us, on the authority of Jose Tengorio-Sigayan, whose pamphlet in the Tiruraye language has been translated into Spanish by a Catholic missionary:—

“ Among these people it is customary, when one of their number is taken sick, to surround his house with *bejuca*, a species of rattan, which they call *uar*, in order to frighten away the *bolbol*, an evil spirit that flies at night and eats men. This spirit can also cause sickness by inflicting an invisible wound. The reason the *bolbol* fears the rattan, they suppose, is because, when it sees it, it thinks it is a snake, and moreover the *uar*, the natives believe, has itself the power of turning into a snake. The *bolbol* is an ugly customer indeed, because, in addition to all his other nefarious traits, he frequently indulges in the cheerful practice of eating the livers of the sick. They consider it very important, therefore, to keep a sharp lookout at night and have their crises ready at hand to attack the *bolbol* should it make its appearance. The writer of the monograph (in Tiruraye) has no hesitation in affirming his belief in this malign spirit, as he gravely asserts that he saw one killed one night in his house over the room in which his mother was sick, and felt the house rock with the contortions of the evil spirit, as if a carabao (water-buffalo) were rolling over and over on the floor, and saw the kris of the doughty native dripping with gore when he descended from the room above.” A funeral ceremony of the Tirurayes is also described, — when a child dies, “ they hang its body to the limbs of the *balete* tree, supposing that it will be fed by the milk-like sap that exudes from the tree. This tree is held sacred, and no one would venture to cut it for anything in this world.” The article also contains some items of folk materia medica. The Moro term for “ priest,” *pandita*, suggests Hindu influence.

PHONOGRAPHIC RECORDS OF FOLK-SONGS. — At the International Folk-Lore Congress (Paris, 1900), M. Paul Sébillot gave an account of the work of Bela Vikar, “ Phonographic Collection of Hungarian Folk-Songs.” Assisted by a grant from the Minister of Public Instruction, Vikar has gathered more than 500 cylinders. Besides this J. Sebestyen has collected ancient epics, and Kernoz Turkish songs from Hungary. From “ Globus ” (vol. lxxx. p. 196) we learn that Dimitri Arakichwili, of the Russian Ethnographic Society, is engaged in the Kachetian region of the Caucasus taking down folk-songs with a phonograph. He has taken a course at the Moscow Conservatory and will pay particular attention to the musical notation.

PHOTOGRAPHIC DOCUMENTS. — In Geneva a society has recently been formed (Arch. Suisses de Trad. Pop. vol. v. p. 135) for the founding of a Swiss Museum for Photographic Documents. The object is to preserve for reference photographs of distinguished Swiss, of places (formerly and now), of landscapes, buildings, works of art, revolutions, strikes, processions, public festivals, meetings, etc. The president of the society is Dr. E. Demole.

A. F. C.